

WHERE RENTS SCRAPE SKIES

Cost of Fine Apartments
In New York.

ONE THOUSAND A MONTH

Rooms and Storage for Automobiles
Among Modern Features of
Life in Flats.

That rich Americans are willing to pay any price for that which meets their ever-increasing demand for luxury is illustrated by the growth of the apartment house building in New York City. A private house fitted up at an expense of \$100,000 is considered luxurious almost anywhere on earth. To spend so much money in fixing up an apartment, a suite of rooms not owned by the tenant, but rented by the year, was unheard of a few years ago. Such lavishness is not uncommon in the country now, and there are several apartments in New York City whose decorations and special furnishings represent an outlay of \$200,000 or more. Excellent four-story private residences in New York City may be rented for \$1,000 or \$1,500 a year, and many citizens to whom money is no object, prefer apartments nowadays to owning their own homes or renting houses. As shown by the fact that every apartment in the city which is at the top price, \$12,000 a year, is occupied, and the waiting lists are long, the owner of a high priced apartment building said on this point recently: "I have never had any trouble in renting \$12,000 apartments, and if I had I could have taken immediately, for all I could have to do would be to send word to a few people on my waiting list. I am anxious to abandon their private residences as soon as they can find suitable apartments. When we opened our house we were prepared to throw a series of rooms into a suite, the rental of which would have been \$10,000 a year, but at that time there was no great call for it. The demand seems to be for suites of two rooms, with baths, which rent for \$7,000 a year. These prices are for unfurnished rooms."

A New York architect who has built several high class apartment houses in New York City, and is now completing one which is eight stories high, one apartment to a floor, and the rental of each is \$10,000—unfurnished, of course. There are no fewer than thirty buildings in the country in which the rental for apartments run as high as \$10,000 to \$15,000.

It is safe to say that the income of such an apartment dweller must generally be at least \$100,000 a year and in many cases it is more. Having a comparison on the present popularity of high priced apartments it seems clear that there are a surprising number of men in the United States whose incomes are \$100,000 or more a year. An officer of the New York Chamber of Commerce recently said that 500 would be a very conservative estimate of the number of men in New York alone whose incomes are three or more times as large as that of the President of the United States.

The development of the apartment house idea is joint ownership of buildings by the tenants; great houses in which the tenants purchase their apartments outright. As much as \$100,000 has been paid for a large apartment of this kind in the Knickerbocker, at the corner of Fifth and Twenty-ninth streets, New York City. Two other well known apartment houses, the Gramercy and the Chelsea, have made a success of this system. In the Gramercy the highest price paid by the original stockholders for apartments of ten rooms was \$15,000, and for apartments of seven rooms from \$7,500 to \$10,000 was paid. There are eighteen stockholders, each owning his apartment. These form a stock company, which owns the ground upon which the building stands. There are a number of other apartments for renting, the income from which is supposed to pay the general running expenses of the building.

All of the rooms in the Knickerbocker except the bachelor quarters on the sixth floor and the stores on the ground floor, were bought outright. The apartments sold for from \$15,000 to \$50,000 to the original purchasers and have changed hands subsequently at large premiums. The revenue from the bachelor quarters and stores pays the running expenses. Most of the apartments are of two stories, a private driveway running from the first floor, in which are the drawing room, dining room, butler's pantry, library, etc., to the floor above, where are the bedrooms, kitchen, etc. As many as twenty rooms are in a single apartment, and servants' quarters on the eleventh floor are included in the sale.

The tenant in a New York apartment has spent more than \$100,000 on his apartment. Although there are only three in his family, he has ten servants on the premises, including coachman, butler, chef, valets and maids. More than \$20,000 was spent by another tenant in fitting his apartment with specially built furniture, rich tapestries, etc. Two hundred thousand dollars is the estimated cost of another gorgeous apartment in this house.

It is no common thing for a tenant in New York to move into a new apartment for \$7,000 or so to remodel and redecorate it at an expense of \$10,000. One tenant, though he lease only three rooms, went to great expense in having these rooms remodelled into a theater. A millionaire, who occupies twenty rooms on an eleventh floor is now having alterations made, principally to his dining room, involving an outlay of \$20,000. He has lived there seven years and has just signed a lease for ten more.

The Central Park Apartment Building, at Fifty-ninth street and Seventh avenue, are the largest in the world. Their estimated cost being more than \$1,000,000. There are eight distinct buildings, connected by arcades, all under one roof and to all appearances forming one gigantic house. There are 144 apartments, renting at from \$2,400 to \$10,000 a year. More millionaires live there than were ever before gathered in one roof.

The Bokenhays at Fifth avenue and Fifty-eighth street occupies four city blocks, is six stories high and has two hundred apartments on a floor. When it is completed the building cost more than \$1,000,000 and that it takes many thousands annually to maintain it. It is easy to see that its twelve tenants must have large incomes in order to pay the rents demanded; and yet the building is large. The house is named in honor of the owner's old home in the little town of Bokenhays, Illinois, and instead of being numbered, each apartment is named after one of the famous Bokenhays, or after such

prominent men as Bismarck, Von Moltke and others who have been closely identified with the dynasty. Each of the apartments is equal in size to an ordinary four-story city house.

A novel feature of the New Century apartment house, which is now being built at Seventy-ninth street and West End avenue, shows how builders keep abreast of the times, and how considerable they are of the needs of their wealthy tenants. This feature is a large room for the storage of automobiles. There will be space for twelve, and the arrangements are made for charging them with electricity on the premises.

A feature of a \$1,000,000 house nearing completion at Ninety-second street and Central Park West, will be a ballroom 75 feet long on the first floor for the exclusive use of the tenants. Another house a little further up town has a theater seating about two hundred for the amusement of the modern luxury loving apartment dweller.

Next to New York, Chicago has made the most progress in apartment house building. There private dwellings are also being rapidly deserted for the new and often more expensive style of domestic. Throughout the best residence portions of the city great apartment houses have been and are being built, particularly around Lincoln Park and along the lake front on the North Side. Though generally not so high as in New York, rents indicate that millionaires are occupying apartments there.

In Minneapolis and St. Paul, in Buffalo, Boston, Washington and other cities the movement toward luxurious apartment houses is well under way. Philadelphia has made rapid strides in this respect. The Flanders is one of the highest priced apartment houses in the country. The combined fortunes of twelve of its tenants are said to represent \$154,000,000. Although he has a house in the suburbs in which there are 123 sleeping rooms and numerous drawing rooms, libraries, an art gallery, etc., P. A. B. Widener has an apartment in the Flanders—New York Sun.

HOW TO AVOID INSANITY.

Practical Hints From a Doctor of Divinity and Law.

The following hints on the safeguarding of one's sanity are given in the July Century by Rev. Dr. James M. Buckley, editor of the Christian Advocate and author of "Christian Science, and Other Superstitions."

Anxiety should be systematically antagonized by philosophy, religion, or change of subjects of thought. The effect of worry and suspense in driving men wild is constantly seen in the business world, directly and by contrast, for bankruptcy is often followed by comparative mental repose. Hence authorities affirm that uncertainty and anxiety are far more liable to lead to mental derangement than the assurance of disaster.

As anxiety is a foe to clear thinking, it is better for one approaching a crisis to resort to indirect methods of dissipating it, such as conversation, the reading of an absorbing book, violent physical exercise, or the use of tools with which one would cut himself if he did not give his entire attention to their use. Similar means also contribute to sound sleep.

Subjects of thought should be frequently changed. Neither fanaticism nor insanity from mental causes will be liable to develop when the mind is not constantly held upon one problem, probability, possibility, or perplexity.

Surroundings lose their power to withdraw the mind from care and fear, so from time to time the scene should be changed. Those who postpone travel for several years often find that they have lost the capacity of enjoyment; care is their courier and they return unrefreshed. A frequent vacation of two or three days in a month would in many cases be more beneficial than thirty-six days of leisure or change consecutively each year.

The observance of one day in seven by a complete change in subjects of thought, and the suspension of modes of activity required for six days would be philosophical even though it had no basis in religion. In the first French revolution the attempt was made to have a holiday once in five days, and again once in ten. The intervals were too frequent under the first plan, and did not recur often enough under the second. Hence those who hated the system which enforced the Sabbath were fain to return to it.

The superintendent of one of the largest hospitals for the insane declares that nineteen out of twenty of the business and professional men who come under his care have been in the habit of carrying business on their minds for seven days in each and every week.

Exaggerated sensitiveness is a foe to happiness and the direct source of melancholy. In its earliest stages it is amenable to self-treatment. Many a restoration to happiness has occurred by the revelation to one's self that by undue sensitiveness he has been making life intolerable to himself and to his friends.

Never, except in an emergency, should anyone stake all he has upon one thing. Caesar aut nihil is usually nihil, and if Caesar, it is often only another form of nihil. In great emergencies men are often not content to wait. Because they know not what to do, they do they know not what.

Many become insane for want of occupation; they inherit wealth, and with it a strait-jacket to conventionalities in which they are compelled to spend their lives. This is especially the case with women, who, generally, unlike men similarly situated, cannot travel by sea or land, of employ their energies in hunting, fishing or athletics. Men who retire from business voluntarily or because of advancing years, without modes of mental occupation, are prone to melancholy. Some fear poverty while in the midst of riches; others are out of joint with the times; others develop strange eccentricities, illustrating the proverb, "Give an old mill nothing else to grind and it will grind flint." A habit of reading, an interest in science, active connection with some systematized philanthropy, a profound and practical sympathy with some "religious cult," will postpone the date of the advent of senility.

GOOD MEDICINE FOR CHILDREN.

"Through the months of June and July our baby was teething and took a running off of the bowels and sickness of the stomach," says O. P. M. Holliday, of Deming, Ind. "His bowels would move from five to eight times a day. I had a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy in the house and gave him four drops at a time, and after he got better at once. Sold by Benson, Smith & Co., Ltd., wholesale agents."

DOES EARTH STAND STILL?

Revival of Tychonian Theory.

GEN. DE PEYSTER'S LOGIC

Published a Pamphlet to Prove That
the Sun Revolves About
The Earth.

There has just been published in this city by Gen. J. Watts de Peyster an eighty-page pamphlet, entitled "The Earth Stands Fast; Proofs That the Earth Revolves Neither Upon Its Own Axis Nor Yet About the Sun." The pamphlet is issued with the formal purpose of challenging the serious consideration of scientists for the views that it advocates, and Gen. de Peyster is accordingly giving it a wide distribution. It embodies a careful translation of a lecture delivered in 1854 by Prof. C. Schoepfer of Berlin, to which is added an extended supplement in the form of a communication to Gen. de Peyster by Frank Allaben. The General's own contribution to the discussion is strictly editorial, consisting of a preface and concluding remarks. In his preface he relates how he came to be a disbeliever in all the received theories of astronomical science.

"Four years ago," he says, "I was riding with an investigating friend in the country, discussing how it was that God should have selected the earth as the theatre of His revelations to the Jews and to the Christians. When one of us suddenly remembered that a German professor, Dr. C. Schoepfer, in a public lecture in Berlin had maintained the truth of the Tychonian theory, founded on the supposition that the earth stands still in space, and that the sun revolves about the earth, and that the planets and other members of our solar system revolve about the sun. So far from being ridiculed, this startling proposition of Tycho Brahe, suddenly revived about three centuries after its announcement by the famous Dane, received serious attention, and the facts on which Dr. Schoepfer based his arguments were felt to be incontrovertible, whatever judgment may be passed upon his conclusions."

"After discussing the matter, one of us remarked: 'If Schoepfer is right that establishes the literal truth of the Bible.' The other replied: 'From accurate testimony, vulgarly translated: 'You have hit the nail on the head.'"

The General then requests an impartial examination of the scientific arguments of Prof. Schoepfer on their exact merits, and without any further preliminary presents the relation of his lecture.

Dr. Schoepfer first combats the hypothesis of the rotation of the earth upon its axis. He maintains that the pendulum experiments which are supposed to afford visible proof of the earth's rotation are utterly inconclusive as to that point, asserting that in all such tests ultimate deviations of the pendulum have been observed, which are irreconcilable with the theory that the tests are intended to establish. He points out that the pendulum test is absolutely the only presumed demonstration of the earth's rotation that we have, and after declaring it to be an insufficient one, he urges the extreme difficulty in the way of accepting the rotation theory from the circumstance that no phenomena in any manner suggestive of the supposed rotation are presented by the general configuration of the globe, by the currents of the ocean or by the atmospheric conditions.

If, he says, the earth revolved on its axis, the distribution of its land masses ought to be mainly from east to west, instead of from north to south. Further, he argues that if there is really a rotation, causing a pendulum started in a north and south direction finally to swing east and west, it is inconceivable that no like phenomena assignable to terrestrial rotation are afforded by oceanic and atmospheric currents. The greatest philosophers have postulated an influence of the rotation of the earth even upon the solid mass of the body of the earth, causing it to bulge out in the equatorial regions; and if this deduction is reasonable, how is it possible, he asks, that the earth's water and atmosphere should remain totally unaffected by so powerful an agency?

"We cannot," he concludes, "perceive the rotation of the earth in any way. We cannot demonstrate it. There are no air currents which we can justly regard as even supposed to be consequences of this rotation. These facts ought to be proofs against the existence of a rotation of the earth. Indeed we wholly lack a consideration indicating rotation which can be substantiated."

Regarding the assumed revolution of the earth about the sun, Prof. Schoepfer finds difficulties in the way of belief which he thinks are insurmountable. Such a revolution implies necessarily that the earth is the subordinate body, and is kept in its course around the sun by the sun's attraction. If this were so, he says, the law of attraction would require the revolving earth always to present the same face to the sun, as the moon does to the earth. But everybody knows that to be contrary to the truth, the whole of the earth being illuminated daily by the sun. Hence, the professor reasons, we must either reconstruct the law of gravity or abandon the Copernican theory of the revolution of the earth about the sun. He finds it easier to do the latter.

Rejecting the belief in the diurnal rotation of the earth on its axis and that of its orbital movement about the sun, nothing remains but to revert to the astronomical system of Tycho Brahe, who maintained that the earth stands still in the center of the universe, and that the sun and fixed stars revolve about it. This involves, according to Dr. Schoepfer, no alteration of material points in astronomy. "Since it remains the same with the different calculations whether we explain the local changes of the stars by a rotation of the earth or by a rotation of the stellar firmament." It is requisite, however, to revise our notions both of the distances and masses of the heavenly bodies.

To overcome the apparent difficulty on the latter point, he explains that wrong principles have been followed in calculating the sizes and remoteness of these bodies. In all such calculations the fact has been ignored that the law by which objects appear smaller in proportion to their distance cannot be applied to shining bodies. An ordinary object becomes invisible at a distance 5,000 times its diameter. "If this law held good for the shining bodies, then a light with a diameter of one inch could no longer be seen at a distance of 25 steps. But it may be seen in unchanged size at a distance of some odd thousand steps. The stronger the light of a shining body, the farther it can be seen in unchanged size; and the shining of the sun being very intense, the sun must also be visible in its actual size at an immense distance, and it is very readily possible that it is not much larger than it appears to our eyes."

Dr. Schoepfer does not attempt any-

thing more than negation, confessing the inability to formulate a complete new theory. He concludes his lecture by expressing the hope that "some astronomer will at least free himself from cold superciliousness and go on building upon the basis given."

Upon this basis Mr. Allaben, Gen. de Peyster's correspondent, constructs an elaborate supplement. Mr. Allaben, like Lieut. Totten and other writers whose Biblical deductions have recently attracted popular attention, is a firm believer in the literal inspiration of the Scriptures, and in the exact application of their positive statements. Or, rather, he believes in referring all things within the scope of scientific speculation to the positive assertions of Scripture ultimately, and in giving the final decision in disputed matters to the weight of Biblical testimony. Therefore, while fortifying Dr. Schoepfer's strictly scientific objections to the Copernican system of citations from other recent writers and by various scientific observations of his own, his essay is mainly a contention on Scriptural grounds. "On these grounds alone," says he, "without going any further, it is evident that one might very rationally consider the authority of the Bible preponderating evidence in so close a decision, and so reject the Newtonian-Copernican theory in favor of the Biblical-Tychonic system; while the branding of such a decision as a preposterous or unscientific would only be possible to the ignorant masses, blinded by popular errors as to the real facts of the case, and betrayed by an absurd confidence in the infallibility of astronomical orthodoxy."

From his analysis of the positive declarations of the Bible about the earth and the scheme of the universe, he insists that any other opinion but that of the absolute stability of the earth in space and the subordination to it of all the heavenly bodies is utterly inconceivable to the scriptural follower.

Regarding the function of the moon, Mr. Allaben says: "I believe the moon is a type both of the nation of Israel and of the Church of Christ, when either is viewed as a collective unit." "The stars," he says, "are sometimes types of an 'elite' ministry including fallen angels, under whom the administration of the affairs of this world has been left for a time. The stars are also types of individual saints, new born from above, who are vessels of the communion with the Light of truth to the men of the earth. A star is also several times used metaphorically of Christ."

Although Dr. Schoepfer contents himself with negative propositions and does not undertake to develop a system, Mr. Allaben ventures aggressively into the sphere of system building. Upon the basis given by the German professor that wrong physical principles have heretofore been followed by the scientific world in studying the celestial bodies, he elaborates a theory which he thinks is "capable of explaining not merely the Biblical Tychonic mechanism, but all the observed phenomena of the physical universe."

This theory he outlines as follows: "If a bar of soft iron be placed in the center of a coil of wire and an electric current be sent around the wire, the iron will be transformed into a magnet, retaining its magnetism while the current passes. If steel is used instead of iron, the passing of the current about it transforms the steel into a permanent magnet. It is by means of electricity, thus applied, that the most powerful magnets are obtained. Let the earth be the stationary iron or steel bar in the center, with the sun, by its daily and annual movements creating about it a constant and powerful electric current, and we have a principle which is remarkable for its simplicity."

In other words Mr. Allaben believes that the combined phenomena of the earth's magnetism and the sun's electricity establish for our solar system—the earth being the centre—an attractive energy which reaches to the remotest confines of space. Moreover, "the sun, the reservoir of potential energy for the entire universe according to the Biblical-Tychonic system, eventually receives again all the energy radiated by him to propel the vast machinery under his charge, thus providing the power for an endless communion with the mechanical life which he everywhere creates."

Mr. Allaben finds another testimony in favor of his Biblical-Tychonic system in the revelations of the spectroscopic, which indicate incandescent metals as the chief constituents of the fixed stars. "This," he says, "is precisely what our present knowledge of electricity would lead us to expect, provided the Creator desired to utilize the energy imparted to the sun, so as to maintain an innumerable array of electric lights in the firmament. With the analogy of the incandescent electric light before us we may dismiss the inconceivable sizes and distances which the Newtonian-Copernican hypothesis compels us to assign to the fixed stars, and can, at the same time, understand why they disclose no disks when observed through the telescope. On the basis of a grand electrical plant we can also account in a rational way for the phenomena—extraordinary indeed on the present hypothesis—of the extinction of the light of fixed stars, to reappear again in a short period."

Mr. Allaben supports his argument with a minute examination of conflicting scientific hypothesis, and ends his discussion with a broadside against the "curious theologians" of these days who are accustomed to discredit the science of the Bible or to explain it away. Addressing his friend, Gen. de Peyster, in conclusion he says: "It is on grounds such as these, my dear General, that I commend the publication of the lecture of Dr. Schoepfer. If it enables even a single soul to throw off the shackles of mere superstitious reverence for scientific dogma, and of blind subservience to a priestcraft which abuses its authority as shamelessly as does that which does the religious trick, the consequence for good may be incalculable."

Gen. de Peyster, on his part, feels himself called upon to add an editorial note limiting his acceptance of Mr. Allaben's views to such as are based upon strictly scientific considerations. These, he says, and the deductions from them, he fully endorses, but to what he must term his friend's "theological abstractions" he is unable to subscribe. "This remark," he explains, "is made because—while I respect, honor and esteem the author and believe him to be the most conscientious man in religious matters I have ever met—we do not always coincide. In such cases I am willing to concede that his judgment is thoroughly honest, but I am not prepared, nor do I dare to agree with him."—New York Sun.

When Captain Jack, the chief of the Modocs, once the terror of the whites, was captured and about to be executed, a clergyman waited upon the tough old chieftain to offer consolation. He ended up a long exhortation by saying: "And if you repent of your wickedness in fighting good white men the Great Spirit will permit you to go to heaven." With all the politeness in the world Captain Jack inquired: "Do you think you will go to that place?" "Certainly," said the minister: "If I should die to-day I would be there before night." Quick as a flash came the answer: "If you will take my place and be hanged to-morrow I will give you forty ponies." The offer was not taken and the clergyman sought heaven by a less direct route.

His redeeming quality: Judge—"You were begging on the public streets, and yet you had twenty dollars in your pocket." Prisoner—"Yes, judge, I may not be as industrious as some, y' honor, but I'm no spendthrift."—New York Weekly.

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